

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.—JEREMIAH.

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CONDITION OF THE NATIONS.

BY ELDER RICHARD SMYTH.

Life, in the great cities and towns of the nations, presents to the mind of the philanthropist a most deplorable picture of human depravity and wretchedness. In fact, the sin of the nations has increased to such an alarming extent, that it is foolish for any one to expect that the vengeance of God's justice can any longer be restrained by the hand of mercy from falling on the heads of this generation.

With sin streaming through the streets of their cities unchallenged and unpunished, with injustice enthroned as the dispenser of justice, with ignorance exalted in their midst as the teacher of wisdom and truth, with sin approved of as if it were righteousness, and righteousness in their midst branded as if it were iniquity, the nations cannot much longer remain unpunished by justice, and preserved by mercy, as a stink in the nostrils of Jehovah. They are on the brink of destruction.

Who for a moment can deny the sad degeneracy of the nations? Who, though we hear of inventions in the application of steam and improvements in the destructive implements of war, and telegraphic wires, &c., &c., can deny the sad fact that the nations are degenerating, retrograding, falling far below the standard of even God's mercy, and

becoming more and more ripe for destruction? Alas, though a few ignorantly may, none truthfully can; for the fruits of degeneracy are too common and too plain to be denied, all mankind as it were feeling it within and having it branded upon them.

And this is the sad picture of Gentile life—the sum total of the full blaze of Gospel light in this day and age of the world, while we hear the rumbling of Jehovah's chariot wheels, and the cry, "Behold, the Bridegroom cometh; go ye forth to meet him!"

The present sad condition of the nations is a complete fulfilment of many very pointed predictions uttered by the ancient Prophets concerning the latter days. For instance, the prophecy of Paul (in 2 Tim. iii., 1–5,) is literally fulfilled in this generation—"This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having the form of godliness, but denying the power thereof: from such turn away."

O Christendom! dost thou here behold thyself in the mirror of ancient revelation? Paul of old saw thee reflected there by the power of God! And O ye learned teachers, glance at the 9th verse of the same chapter, and hear ye your doom pronounced by the Word ye profess to revere. Ye who have turned the truths of God into fables, who tell us that the Gospel's gifts and blessings are done away,—ye powerless members of a stripped and powerless Gospel, hear these words of inspiration—"They shall proceed no further, for their folly shall be manifest unto all men." Paul here intimates the revealing of the Gospel of saving power from the heavens, to the complete manifestation of the folly and ignorance of the *learned* supporters of a spurious Christianity. A universal apostacy from the "faith once delivered to the Saints," with submission to the rule of an abominable and fallen church, has left the nations in their present sad condition. The Church of Rome has flooded the world with the grossest error, and consequently sin. For ages past she supported tyranny and oppression by supporting and committing fornication with the kings of the earth; and as tyranny has ever been the mother of revolution, all the blood shed in the revolutions of the past centuries of her rule lies to her dark and damning account.

During the palmy days of the Romish Church, she not only tolerated blood-

shed, tyranny, and injustice, but also blasphemously, in the name of Jehovah, sought to legalize transgression by selling indulgences and pardons. Yes, and even dared to alter the law of high Heaven, which tells us to "be fruitful, and multiply, and replenish the earth." (See Gen. ix., 1.) It was that church, that mystery of iniquity, which first laid the foundation of the present existing state of things; and though Luther and the Reformers, seeing her degraded and fallen condition, sought to reform her, yet they have not done so. She yet lives and wields a mighty influence in the earth; and even the churches originated by the Reformers are following in her wake, committing fornication with the kings of the earth, and making merchandise of the souls of men.

But as King Jesus is coming to reign on the earth, he has sent the Gospel by the ministering of angels, with all its gifts and blessings, and its primitive power, and with it a divine, apostolic authority to administer in its holy ordinances, that a people may be prepared for living this Gospel. As it is an emanation from the Great Benefactor of the human family, it will save the world from its present deplorable condition, and usher in a reign of righteousness, when the knowledge of the Lord shall cover the earth as the waters cover the channels of the mighty deep.

OBEDIENCE.

BY C. PEARSON.

What a vast deal of importance there is in the word "Obedience!" The first command given by God to man was that of obedience. Whatever part of the Bible we turn our attention to, we there find that the only conditions on which God based his promises was that of obedience. We find him promising to the children of Israel the land that flowed with milk and honey for an inheritance to them and their children after them for ever, if they would be obedient to him and hearken to his commands given to them through his servants the Prophets. We find him again promising to deliver them out of

their captivity and restore them to their own land, if they would only obey and serve him aright, and cease from their wickedness; and wherever we turn to, we find that it was only by being obedient to his divine laws and commandments that they could obtain their salvation.

Some people might say that it was impossible for them to keep his laws in this day, and therefore it is unreasonable to demand such a strict obedience from them, seeing that they are surrounded with such difficulties in this world. To such I would say that he never will demand more of them than he knows

they are able to perform; but he requires them only to do that which will be for their eternal good. A father would not order his son to go and dig or cultivate the ground when he was hardly strong enough to carry the spade. In the same manner, then, does our Heavenly Father require nothing more at our hands than we are able to do. But if we are lazy, and do not exert ourselves, we cannot expect his blessing. Let me ask, Where would all the war and bloodshed have been that is now raging in America, if they had listened to the commands of God as proclaimed to them through his Prophet Joseph, and yielded obedience to his laws? Why, instead of war, there would have been peace and quietness reigning throughout the land. Indeed, can any rational man or woman doubt for one moment, if they look around them, that all the calamities they now see coming upon the earth have been brought down upon it by the disobedience and wickedness of the inhabitants thereof?

Let the Saints look around them and notice the difference of opinion there is in the religious world, the innumerable dissensions amongst them, and say if they can see anything like obedience to the laws of heaven amongst them. No, they cannot. Does not Christ say that it is not those who call him Lord, Lord, but those who do the will of his Father, who is in heaven, and keep his commandments? "Oh," says one, "that is all very well; but it was only a figure of speech used by Christ when speaking to the unbelieving Pharisees." Not so, my friends. It applies just as much to the world now as it did then; and if they do not believe it now, the time may come when they will wish they had done so, and acted up to it, perhaps when it is too late. But, to return to our subject. We, as Saints of God in these latter days, have taken upon us the name of Christ; we have bowed ourselves in obedience to his laws and ordinances as revealed to us through his holy Priesthood, and have been baptized for the remission of our sins, and had hands laid upon us for the gift of the Holy Ghost. But, beloved brethren and sisters, is this the end of our obedience? No; we have only just commenced to be obedient. Some of us

may be inclined to say, "I don't see the necessity for anything else; I have been baptized, &c., and surely that is all that can be expected of one in my circumstances of life." We may think so; but we shall soon find out our mistake, for the kingdom is onward; and if we do not attend to the instructions and counsels of the Priesthood from time to time as they come along, we soon shall be left behind, and will find that we are not capable of keeping our standing in the kingdom of our Father in heaven, and so lose the Spirit of God, and the blessings we receive thereby; and that simply by disobedience. Therefore, beloved Saints, it behoves us to be watchful and unite ourselves together with the Priesthood of high Heaven, that the Spirit of our Father may flow in a direct channel to us all, and enable us to be watchful and do our utmost to gain our salvation. For, be assured, the Devil is ever on the look-out to catch us in some corner or another at an unguarded moment; and if he can but persuade us to neglect some trivial duty this time, he is satisfied; for he knows that he will be able to tempt us more easily next time.

We have also been commanded to use our utmost endeavours to emigrate to the mountains of Zion, which perhaps is a sore trial for some of us to do—especially those who have friends and relations in these lands. But if we do not overcome ourselves, and do our utmost to obey these instructions, we shall have to take the reward of our disobedience by being left behind and mixed up with the world, and left to ourselves amidst the desolations which are coming upon Babylon; and then we may perhaps be inclined to murmur against our Heavenly Father, when in reality it is ourselves that are to blame; for we cannot expect Him to do all, while we look calmly on. No, no, brethren and sisters: let us be up and doing; and no matter how little we are able to save, the Lord will help and bless our endeavours, if he sees that we are willing to obey his commands as far as it lies in our power. I pray that we may be able to overcome all things, and at last obtain the promised reward of our obedience to his laws.

THE GOSPEL THE POWER OF GOD UNTO SALVATION.

"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."—PAUL.

It is not necessary to enter into detail as to what Gospel Paul knew was the power of God unto salvation, as all Christians will admit that it was "the Gospel of Christ;" but we will endeavour to show that the Gospel to which the Apostle alludes does possess the power which he attributes to it.

By reference to Heb. iv. 2, we learn that the Gospel was preached unto the Israelites in the days of Moses. If, also, we go back to the antediluvian age, we shall find that Noah was what the Apostle calls a "preacher of righteousness"—a prophet of God, to whom the Lord revealed that, on account of the wickedness of the people, he was about to destroy them from the earth. Now, said the Lord unto him, instruct the people that if they wish to be saved from the deluge which I am about to bring upon the earth, it is absolutely necessary that they regard you as my servant, obey your instructions, and enter into the ark. Such as do so shall be saved, but those who do not shall be condemned. How saved?—spiritually? No, but temporally; or, in other words, both in body and spirit.

We learn also that the Gospel was preached to Abraham. (See Gal. iii. 8.) And what effect had it upon those who received it, and upon those who rejected it? We should be doing an injustice to Almighty God to suppose that the Gospel was preached alone to Abraham in his day: hence it is reasonable to infer that before Sodom and Gomorrah were destroyed it was preached unto the people there. Why preach to them? one may ask. In order that they who were willing to receive it might be like the antediluvians, saved in both body and spirit. It is not God's policy to destroy the righteous with the wicked: hence Lot, who doubtless received the Gospel, was commanded to "flee out of Sodom" before the city was destroyed. His obedience to the injunction given him was evidently the effect which the Gospel produced upon him, while subsequent events show the dire effect its rejection had upon unbelievers.

Then, again, there is the case of

Nineveh. The Bible tells us that, because of the wickedness of that great city, Jonah was commanded to go and cry against it, to reprove the people for their sins and iniquities, and to offer them a plan whereby they might regain the blessings of God and escape the evils which the Lord had threatened to bring upon them. To the Ninevites it must have afforded unspeakable pleasure to know that the man who had rebuked them for their sins and predicted the overthrow of their city had also "glad tidings" to communicate to them, the acceptance of which would avert the judgments of Jehovah, and restore unto them his goodwill and pleasure.

Consider now Jerusalem. Before that city was overthrown, the Lord, true to his former policy, admonished the Jews for their sins and iniquities, and offered them salvation, or pointed out a way for their escape, so that all who would receive the Gospel were to "flee into the mountains" for safety. Why flee? Because the fate of Jerusalem was fixed; the decree had gone forth that it should be "thrown down"—that not one stone should be left upon another.

There seems to be a mistaken notion extant respecting salvation. Some suppose that so long as their souls are saved, it matters not what becomes of their bodies. Others profess to care but little how they reach heaven, so long as they do reach there. Men and women seem to forget that the spirit and body are so intimately related to each other that what affects the one will affect the other. But, apart from this, God our Father is willing and desirous to save both. We have seen how in his infinite mercy he has invariably proffered salvation to all who would accept his offers; and when he has decreed to destroy a nation or people, before executing his decree he has first sent them the Gospel, which would either save or further condemn. For another proof, however, that the Gospel is the "power of God unto salvation," see Mark xvi. 15, 16, where we learn that the practical believer of the Gospel should be saved, while the unbeliever should be damned.

Professed Christians now tell us that before "the great and terrible day of the Lord" come, certain awful judgments are to be poured out upon the earth; and in this they are not mistaken, for by referring to the Scriptures we find their testimony abundantly confirmed. Malachi tells us that a day of heat has to come, which will burn up the wicked and the ungodly, and entirely consume them. See also John's testimony, (Rev. xvi, 1-10,) where we find Malachi's testimony confirmed, and that other judgments are to be poured out upon the earth. Again, wars have to transpire; plagues, famines, pestilences, and earthquakes have to desolate the land; men's hearts have to fail them for fear of the evils that shall come upon them; and while these things are transpiring—while the vials of God's wrath are poured out upon the inhabitants of the earth for their wickedness—while war, destructive war, exists, by which the kingdoms of men will be rendered weak and powerless, women will be husbandless, and children fatherless. Whither shall the righteous flee to escape these evils? Has not the Lord formerly pointed out a way for their escape? War, destructive war, is in the midst of the nations—America in particular; insurrection, turmoil, and strife are rife; and now whither shall the righteous flee? To where shall the hoary-headed veteran, bowed down with age, flee for protection? Where shall defenceless innocence go for safety? Apparently, they must suffer with the general mass: but is this God's decree? If so, how unlike his former acts!

"But," says one, "the present crisis has come unexpectedly—unlooked-for." That may be; it may be unexpected to man, but not to the omniscient Jehovah. Can we say, seeing this to be the case,

that the creeds and systems and priest-hoods of the day are of God? No; otherwise, they would not only have foretold the present troubles, but have pointed out a haven wherein the righteous might take refuge while the storm is raging.

The reader may be ready to exclaim, Have yours foretold the present troubles and pointed out the way of escape? Yes. See *Pearl of Great Price*, page 35, by which you will readily perceive the evils foretold, and the way of escape declared. To the mountains—yes, to the Rocky Mountains, far up in the interior of North America, the people of God are to gather in the last days, to learn the ways of the Lord, to build a house to his name, and to be hid up while the wrath of an offended God is poured out upon the land. Reasoning analogically, can we reasonably suppose it would be otherwise? We have already shown that before the deluge occurred, a place of safety for the righteous was prepared. When Sodom was about to be destroyed, a place of safety was pointed out for those who would seek it; before Nineveh was destroyed, certain proposals were made, which, being accepted, averted the threatened judgments of Jehovah; before Jerusalem was destroyed, the haven of rest and safety was distinctly pointed out; and we cannot suppose (and do justice to the Lord,) that it would be otherwise to-day. But before the troubles come, the Gospel, which is "the power of God unto salvation," and which was to be "preached in all the world as a witness," has been sent; and all will yet find that obedience to it will save, while the rejection of it or disobedience to it will assuredly condemn those to whom it is sent.

W. T.

HISTORY OF JOSEPH SMITH.

(Continued from page 488.)

Shall the liberty which our fathers purchased at so dear a price be wrenched from the hands of their children? Shall our national banner, which floated so proudly in the breeze at the Declaration of Independence, be disgraced and refuse to show its motto? Shall we, as American citizens, fold our arms and look quietly on, while

the shackles of slavery are being fastened upon our hands, and while men only seek office for the purpose of exalting themselves into power? I say, shall we still rush blindly on and hasten on our own destruction by placing men in power who neither regard the interests of the people nor the prayers of the oppressed? Every American

citizen will shout at the top of his voice—
NO!

Mr. Smith's 'Views of the Powers and Policy of the Government' manifest a Republican spirit, and, if carried out, would soon place the nation in a prosperous condition and brighten the prospects of those who now toil so incessantly to support the profligate expenditures and luxurious equipage of the present rulers and representatives of our nation.

Joseph Smith is a man who is in every way calculated to make a free people happy. He is liberal in his sentiments, and allows every man the free expression of his feelings on all subjects; he is sociable and easy in his manners, is conversant and familiar on all exciting topics, expresses himself freely and plainly on the different methods of administering the Government, while he is not ashamed to let the world know his views and criticise upon his opinions.

I am, sir, in no way connected with the Mormon Church, but am disposed to listen to reason in all cases. I have heretofore been a warm advocate of the measures of the Whig party; but, considering General Smith's views and sentiments to be worthy the applause of every citizen of the United States, and especially the yeomanry of the country, I shall in every instance advocate his principles and use my utmost influence in his favour. I am, sir, yours, in haste,

AN AMERICAN.

Nauvoo Mansion, May 12th, 1844."

Monday, 13.—Heavy thunder showers during the night. At 10 a.m., went to my office and conversed with several of the brethren. Sold Ellis M. Sanders one hundred acres of land, received \$300 in cash, and his note for \$1,000, and \$20 for the Temple. Paid Sisson Chase \$298, and took up a note of Young, Kimball, & Taylor's, given for money they had borrowed for me; and gave \$10 to Heber C. Kimball.

At 2 p.m., attended meeting of the General Council, at which the following letter from Elder Orson Hyde was read:—

"Washington, April 25th, 1844.

Hon. Sir,—

I take the liberty to transmit through you to the Council of our Church the result of my labours thus far. I arrived in this place on the 23rd instant, by way of Pittsburgh, Philadelphia, and New Jersey.

I found Elder Orson Pratt here, Elder Page having been called home to Pittsburgh on account of his wife's ill health. Elder O. Pratt has been indefatigable in his exertions in prosecuting the business entrusted to his charge. His business has

been before the Senate, and referred to the Committee on the Judiciary; and the report of said committee is not yet rendered, which is the cause of his delay in writing to you.

Yesterday we conversed with Messrs. Hoge, Hardin, Douglas, and Wentworth; and last evening we spent several hours with the Hon. Mr. Semple. They all appear deeply interested in the Oregon question, and received us with every demonstration of respect that we could desire. Mr. Hoge thought the bill would not pass, from the fact that there already exists between England and America a treaty for the joint occupancy of Oregon, and that any act of our Government authorizing an armed force to be raised, and destined for that country, would be regarded by England as an infraction of that treaty, and a cause of her commencing hostilities against us.

But my reply was, These volunteers are not to be considered any part or portion of the army of the United States, neither acting under the direction or authority of the United States; and, said I, for men to go there and settle in the character of emigrants cannot be regarded by our Government as deviating in the least degree from her plighted faith, unless she intends to tamely submit to British monopoly in that country.

Mr. H. said he would present the memorial, if we desired it. I thanked him for his kind offer, but observed that I was not yet prepared for the bill to be submitted, but wished to elicit all the facts relative to the condition of Oregon, and also advise with many other members relative to the matter; and we could better determine then how the bill should be introduced. We do not want it presented and referred to a Standing Committee, and stuck away with five or ten cords of petitions, and that be the last of it; but we want the memorial read, a move made to suspend the rules of the house, and the bill printed, &c.

Mr. Wentworth said—"I am for Oregon anyhow. You may set me down on your list, and I will go for you if you will go for Oregon."

Judge Douglas has been quite ill, but is just recovered; he will help all he can; Mr. Hardin likewise. But Major Semple says that he does not believe anything will be done about Texas or Oregon this session, for it might have a very important effect upon the Presidential election; and politicians are slow to move when such doubtful and important matters are likely to be affected by it. He says that there are already two bills before the house for establishing a territorial government in Oregon, and to protect the emigrants there; and now he says, Were your bill to be introduced, it might

be looked upon that you claimed the sole right of emigrating to and settling that new country to the exclusion of others. He was in favour of the Oregon being settled, and he thought the bills already before the house would extend equal protection to us; and equal protection to every class of citizens was what the Government could rightly do, but particular privileges to any one class they could not rightly do.

I observed that the bill asked for no exclusive rights. It asks not for exclusive rights in Oregon, neither do we wish it. Other people might make a move to Oregon, and no prejudices bar their way, and their motives would not be misinterpreted.

But, said I, Missouri knows her guilt; and should we attempt to march to Oregon without the Government throwing a protective shield over us, Missouri's crimes would lead her first to misinterpret our intentions, to fan the flame of popular excitement against us, and scatter the firebrands of a misguided zeal among the combustible materials of other places, creating a flame too hot for us to encounter—too desolating for us to indulge the hope of successfully prosecuting the grand and benevolent enterprise we have conceived. We have been compelled to relinquish our rights in Missouri. We have been forcibly driven from our homes, leaving our property and inheritances as spoil to the oppressor; and more or less in Illinois we have been subject to the whims and chimeras of illiberal men, and to threats, to vexatious prosecutions, and lawsuits.

Our Government profess to have no power to help us, or to redress the wrongs which we have suffered; and we now ask the Government to protect us while raising our volunteers. And when we get into Oregon we will protect ourselves and all others who wish our protection. And after subduing a new country, encountering all its difficulties and hardships, and sustaining the just claims of our nation to its soil, we believe that the generosity of our Government towards us will be equal to our enterprise and patriotism, and that they will allow us a grant or territory of land, which will be both honourable in them and satisfactory to us.

This, he says, is all very just and reasonable. But still he thinks that Congress will take no step in relation to Oregon, from the fact that his resolution requesting the President of the United States to give notice to the British Government for the abolition of the treaty of joint occupation was voted down; and while that treaty is in force, our Government dare do nothing in relation to that country. This resolution was introduced by Mr. Semple to pave the way for the passage of those bills in relation to a territorial government in Oregon.

All our members join in the acknowledgment that you now have an undoubted right to go to Oregon with all the emigrants you can raise. They say the existing laws protect you as much as law can protect you; and should Congress pass an additional law, it would not prevent wicked men from shooting you down as they did in Missouri. All the Oregon men in Congress would be glad we would go to that country and settle it.

I will now give you my opinion in relation to this matter. It is made up from the spirit of the times in a hasty manner, nevertheless I think time will prove it to be correct.—That Congress will pass no act in relation to Texas or Oregon at present. She is afraid of England, afraid of Mexico, afraid the Presidential election will be twisted by it. The members all appear like unskilful players at checkers—afraid to move, for they see not which way to move advantageously. All are figuring and playing round the grand and important questions. In the days of our Lord the people neglected the weightier matters of the law, but tithed mint, rue, anise, and cummin; but I think here in Washington they do little else than tithe the *mint*.

A member of Congress is in no enviable situation: if he will boldly advocate true principles, he loses his influence and becomes unpopular; and whoever is committed and has lost his influence has no power to benefit his constituents, so that all go to figuring and playing round the great points.

Mr. Semple said that Mr. Smith could not constitutionally be constituted a member of the army by law; and this, if nothing else, would prevent its passage. I observed that I would in that case strike out that clause. Perhaps I took an unwarrantable responsibility upon myself; but where I get into a strait place, I can do no better than act according to what appears most correct.

I do not intend the opinion that I have hastily given shall abate my zeal to drive the matter through, but I have given the opinion for your benefit, that your indulgence of the hope that Congress will do something for us may not cause you to delay any important action.

There is already a government established in Oregon to some extent; magistrates have been chosen by the people, &c. This is on the south of the Columbia. North of that river the Hudson Bay Company occupy. There is some good country in Oregon, but a great deal of sandy barren desert. I have seen a gentleman who has been there, and also in California. The most of the settlers in Oregon and

Texas are our old enemies, the mobocrats of Missouri. If, however, the settlement of Oregon and Texas be determined upon, the sooner the move is made the better; and I would not advise any delay for the action of our Government, for there is such a jealousy of our rising power already, that Government will do nothing to favor us. If the Saints possess the kingdom, I think they will have to take it; and the sooner it is done the more easily it is accomplished.

Your superior wisdom must determine whether to go to Oregon, to Texas, or to remain within these United States, and send forth the most efficient men to build up churches, and let them remain for the time being; and in the meantime send some wise men among the Indians, and teach them civilization and religion; to cultivate the soil, to live in peace with one another and with all men. But what-

ever you do, don't be deluded with the hope that Government will foster us, and thus delay an action which the present is the most proper time that ever will be.

Oregon is becoming a popular question: the fever of emigration begins to rage. If the Mormons become the early majority, others will not come; if the Mormons do not become an early majority, the others will not allow us to come.

Elder Pratt is faithful, useful, and true; he has got the run of matters here very well, and is with me in all my deliberations, visitings, &c.

Major Semple goes with us this evening to introduce us to the President, and to view the White House.

My heart and hand are with you. May Heaven bless you and me. As ever, I am

ORSON HYDE.

To the Council of the Church of Jesus Christ of Latter-day Saints."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 10, 1861.

"PEACE! PEACE! WHEN THERE IS NO PEACE!"

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THE revolutionary struggle at present raging among the once United States of America naturally excites a great share of attention on this side of the Atlantic. Speculations and conjectures as vague and numerous as the rumours which give them foundation float through commercial and political circles, and every fresh telegram or item of news received from the Western Continent relative to it, inspires fresh surmises with regard to the issue. Before the first blow was struck which announced actual war, strong anticipations were very generally entertained that the pending difficulties were capable of a peaceable solution; and even now that the din of battle is being heard, and blood has been shed on either side, there are not wanting men, whose opinions are presumed to carry weight with them, that talk of a compromise, and predict that the waning star of the once great Western Republic will yet shine forth in a glorious effulgence, with the cause of war covered over by diplomatic arbitration.

Looking at the subject from a natural point of view, and apart from the light which the voice of prophecy has thrown upon it, a compromise seems an utter impossibility, and the idea of it betrays a great amount of ignorance concerning the genius and characteristics of the belligerent parties. It is not a people who have been accustomed to look upon the nod of a despot with a reverence almost equalling that accorded to Omnipotence who are engaged in the struggle, but a people in whom a strong Republican feeling has grown, until it has become a part of their very being, and who have learned to look upon themselves as posses-

sing sovereign rights. The cause of the rupture has not been a hasty ebullition of passion provoked by angry words, or some sudden incendiary act, but a feeling of disunion fomented by themselves, which has been growing and strengthening for years, and which only required some electric touch to put its gigantic proportions into active motion.

The spirit of war is not confined to a few individuals, select parties, or military coteries, but pervades the entire mass of the people North and South. This no one can for a moment doubt who has read the accounts of the prompt responses made to the demands of both the Northern and Southern Presidents for men and means, and it is very doubtful if the power which evoked such a display of martial enthusiasm could allay it, even if it were inclined to do so. Instead of that, if President Lincoln were disposed to accept a compromise, nothing is more likely than that he would be crushed beneath the wheels of the car of revolution which has been set in motion. The storm is raised, and begins to rage bitterly and fiercely, and stern necessity compels him to meet the issue; for the American people, trained to think independently, and accustomed to act on their own responsibility, would scarcely permit one whose power rests upon their suffrages to act in opposition to the united desires of the coalition which he governs. There is no enmity so fierce and unnatural as that between former friends who have broken peace with each other, and permitted hatred to usurp the place of amity; and no war so ruthless and deadly as that which arrays former colleagues, fellow-citizens, and even kindred blood in opposing ranks, when once the earth has drunk the first-fruits of a gory libation. The very strength of the former ties which bound them together, when ruthlessly sundered, drives them by the rebound farther apart in feelings, and strengthens the spirit of resentment against each other. The fact that civil wars have ever been the bloodiest is demonstrative of this. Sentiments have already been uttered since this rupture between the North and the South, by men on both sides, and have been applauded, which nine months ago would have been denounced as grossly barbarous and fiendish. Brothers and other relatives in the North have expressed the hope that their brothers in the South, children of the same parents, and other relatives, would be the first foes they would meet in the conflict, that they might imbrue their hands in their heart's blood! The same sentiments prevail and find utterance also in the South towards the North. It is scarcely reasonable to expect, therefore, that two communities so deeply embittered against each other, and who publish and applaud such sentiments as patriotic and praiseworthy, will very readily agree to a compromise. Again, when we consider that the Northern and Southern States, once so proud of that unity which made them mighty among the powers of the earth, have been for years pursuing a course to destroy every feeling of love between them, and have incessantly fostered a spirit of hatred against each other, the idea of a compromise being effected seems still more unlikely.

But suppose for a moment that a compromise could be effected, what would be the result? In the first place, the nation is, comparatively speaking, commercially ruined, and years would elapse before it could be said to be in a prosperous condition. Something might be urged with regard to the natural rebound succeeding a sudden prostration; but that prostration in the present case is of so crippling a nature that such a rebound is impossible.

So many of the business transactions in the States depended on the maintenance of peaceful relations between the North and South, that thousands of commercial establishments, now that open war has broken out, have already

succumbed, and consequent destitution and want are wide-spread, and daily becoming more apparent. This is little noticed at present, the enthusiasm of war being the all-absorbing topic; but when men would settle down in calmness and carefully review their position after the excitement of a war-fever had abated, then the commercial ruin of the once-prosperous Union would stare them in the face, and the calamitous condition of the States would flood the newspaper press, now big with the passing news of war. Thousands of families are, at the present moment, in a condition of starvation, whose natural protectors have gone to swell the ranks of belligerent forces; and many thousands more are in no better condition, from lack of employment, through factories being closed and workshops shut up. There is not only a stagnation in general trade, but a complete suspension of it in many instances, while the means which might have been employed in continued developments of manufactures are turned into another and different channel; added to which, the treasury is impoverished, and the foundation of a national debt of no mean proportion is laid, while a protective tariff unprecedentedly heavy threatens legitimate commerce. The surplus millions which, lying in the treasury, enabled them to gratify greedy, rotten-hearted place-hunters and cormorant officials, by sending an army against an unoffending and loyal people four years ago, are squandered; and a war-loan of five hundred millions of dollars saddles the nation with a burthen which increased taxation, ever the enemy of prosperity, will have to bear.

But if a compromise were to be effected, would not the cause of the present rupture remain? It is not in the nature of things to suppose that grievances which have existed for years, and which have led to hard words, and still harder blows, could be buried in the grave of oblivion by the bland smiles and friendly speeches of a few diplomatists, unless indeed the North would accede to the entire demands of the South, and admit the separation by recognising them as a sovereign Confederacy; and this they have pledged themselves, by every vow which they call sacred, not to do; and the earnestness with which they have entered into the work before them testifies to their sincerity. Neither would this be a compromise, but an entire acceding to the demands which they have so determinedly repelled. No; compromise is not the means which will bring about the end, and the spectacle of a great nation deliberately destroying itself is grievously appalling; but the blood of Saints has been found in its borders, the wrongs it has committed demand retribution, and Missouri (whose plains drank in the blood of defenceless men and women, persecuted to the death for the faith they so zealously clung to,) now feels, in being the theatre of civil war, part of the retributive justice she has worked out for herself. The destiny of the once United States is pregnant with a dark and fearful future, as revolution and fratricidal war sweep like a simoom from north to south.

Let them patch up peace, if they can,—compromise, if possible,—or cover up the canker-worm at their vitals with a hollow friendship, if in their power; but the word of the Lord, through his servant the Prophet Joseph, will have a certain fulfilment.

ARRIVAL OF MISSIONARIES—APPOINTMENTS.—We have much pleasure in announcing the arrival of a company of Elders from Zion on missions to this and other countries at a time when efficient help is so much needed to carry on the labours of the ministry. Elder J. G. Bigler, Warren S. Snow, George Peacock, George W. Grant, Parley P. Pratt, John D. Chase, William Fotheringham, John Talbot,

A. W. Van der Woude, and Paul A. Schettler reached Liverpool on Thursday morning, the 25th ult., per steamship *Etna*, after a pleasant passage of twelve days; and Elder Edward Pugh arrived on Sunday morning, the 28th ult., per *William Topscott*.

With the experience of these brethren, and their devotedness to the work of God, they will prove valuable assistants in promoting the cause of truth, and be a blessing to the Saints among whom they may labour.

Various changes and appointments have been made from time to time since the commencement of the year, as wisdom dictated and circumstances required, which have not, up to the present time, appeared in the columns of the *Star*. These we consider it wise to notice now, with the appointments of those brethren who have lately arrived.

Elder Thomas Jeremy has been appointed to succeed Elder Benjamin Evans, who has emigrated, in the Presidency of the Welsh Mission.

Elder W. G. Mills has been appointed to succeed Elder Milo Andrus, who has emigrated, in the Presidency of the Birmingham District.

Elder William Bramall has been appointed to succeed Elder Claudius V. Spencer, who has emigrated, in the Presidency of the Southampton District.

Elder W. C. Staines has been appointed to succeed Elder John Cook, who has emigrated, in the Presidency of the London Conference.

Elder Samuel L. Adams has been appointed to succeed Elder Homer Duncan, who has emigrated, in the Presidency of the Warwickshire Conference.

Elder Edward Cliff has been appointed to succeed Elder B. F. Cook, who has emigrated, in the Presidency of the Staffordshire Conference.

Elder Eugene Henriod has been appointed to succeed Elder Edward Hanham, who has emigrated, in the Presidency of the Southampton Conference.

Elder Joseph Bull has been appointed to succeed Elder Joseph Silver, who has emigrated, in the Presidency of the Bedford Conference.

Elder R. Hodgert has been appointed to succeed Elder Willett Harder, who has emigrated, in the Presidency of the South Conference.

Elder T. O. King has been appointed to succeed Elder J. H. Kelson, who has emigrated, in the Presidency of the Wiltshire Conference.

Elder Willard G. Smith has been appointed to succeed Elder William Moss, who has emigrated, in the Presidency of the Cheltenham Conference.

Elder Charles Welch has been appointed to succeed Elder W. T. Cromar, who has emigrated, in the Presidency of the Hull Conference.

Elder William Dallin has been appointed to succeed Elder J. Stanford, who has emigrated, in the Presidency of the Newcastle-upon-Tyne Conference.

Elder Robert Sands has been appointed to succeed Elder John Reed, who has emigrated, in the Presidency of the Glasgow Conference.

Elder W. S. Baxter has been appointed to succeed Elder Charles Turner, who has emigrated, in the Presidency of the Dundee Conference.

Elder G. G. Bywater has been appointed to succeed Elder Barry Wride, who has emigrated, in the Presidency of the Cardiff Conference (Welsh Mission); and also First Counsellor to President Jeremy.

Elder D. M. Davies has been appointed Second Counsellor to President Jeremy.

Elder R. Palmer has been appointed to succeed Elder E. Burgoyne, who has emigrated, in the Presidency of the Monmouthshire Conference (Welsh Mission).

Elder Mark Barnes has been appointed to succeed Elder William Fuller, removed to labour in this Office, in the Presidency of the Dorsetshire Conference.

Elder Philip De la Mare has been appointed to succeed Elder Mark Barnes in the Presidency of the Channel Islands.

Elder W. Thurgood has been appointed to succeed John Redington, released, in the Presidency of the Worcestershire Conference.

Elder W. O. Owens has been appointed to succeed Charles Astle, released, in the Presidency of the Herefordshire Conference.

Elder Richard Bentley has been appointed to succeed Elder S. Pyne, released, in the Presidency of the Norwich Conference.

Elder John Gibbs has been appointed to succeed W. Coslett, released, in the Presidency of the Pembrokeshire Conference.

Elder Robert Evans has been appointed to preside over the Carnarvonshire Conference (Welsh Mission).

Elder George J. Taylor has been appointed to succeed Elder Edwin Scott in the Presidency of the Essex Conference. Elder Scott will continue his labours in that Conference, under the direction of President Taylor.

Elder John Lindsay is appointed to labour in the Lincolnshire Conference, under the Presidency of Elder J. S. Brown.

Elder J. Hudson is appointed to labour in the Warwickshire Conference, under the Presidency of Elder W. G. Mills.

Elder George Burgon has been appointed to travel in the Southampton District, under the Presidency of Elder William Bramall.

Elder Alexander Rogers has been appointed to travel in the Scottish District, under the Presidency of Elder D. M. Stuart.

Elder Septimus Sears has been appointed to travel in the Norwich District, under the Presidency of Elder E. H. Blackburn.

Elder George Webb has been appointed to travel in the Norwich District, under the Presidency of Elder E. H. Blackburn.

Elder George Stanneforth will continue to labour in the South District, under the Presidency of Elder George Halliday.

Elder Henry Duce will continue to labour in the Nottingham District, under the Presidency of Elder J. S. Brown.

Elder Charles H. Rhees will continue to labour in the South District, under the Presidency of Elder G. Halliday.

Elder Edward T. Edwards will continue to labour in the East Glamorganshire Conference, under the Presidency of Elder Thomas Jeremy.

Elder William C. Moody will continue to labour in the South District, under the Presidency of Elder G. Halliday.

Elder R. A. McBride will continue to labour in the Manchester District, under the Presidency of Elder John M. Kay.

Elder F. M. Lyman will continue to labour in the London District, under the Presidency of Elder John Brown.

Elder Joseph C. Rich will continue to labour in the Nottingham District, under the Presidency of Elder J. S. Brown.

Elder Thomas C. Stayner will continue to labour in the London District, under the Presidency of Elder John Brown.

Elder George Reynolds will continue to labour in the London District, under the Presidency of Elder John Brown.

Elder Jacob G. Bigler is appointed to succeed Elder Thomas Crawley in the Presidency of the Irish Mission. Elder Crawley will still continue his labours in that field, under the direction of Elder Bigler.

Elder Warren S. Snow is appointed to labour in the South District, under the Presidency of Elder G. Halliday.

Elder George Peacock is appointed to labour in the Scottish District, under the Presidency of Elder D. M. Stuart.

Elder Alexander Letham is appointed to labour in the Edinburgh Conference, under the Presidency of Elder D. M. Stuart.

Elder John D. Chase is appointed to labour in the Nottingham District, under the Presidency of Elder J. S. Brown.

Elder Edward Pugh is appointed to labour in the Cheltenham District, under the Presidency of Elder W. Gibson.

Elder George W. Grant is appointed to labour in the Cheltenham District, under the Presidency of Elder W. Gibson.

Elder Parley P. Pratt is appointed to labour in the Sheffield District, under the Presidency of Elder Joseph F. Smith.

Elder William Fotheringham is appointed to the Presidency of the South African Mission.

Elders Henry A. Dixon, John Talbot, and Martin Zyderlaan are appointed to labour in the South African Mission, under the Presidency of Elder Fotheringham.

Elders A. W. Van der Woude and Paul A. Schettler are appointed to go to Holland.

Ever desiring to see the work of God roll on with increasing rapidity, we anticipate much good will result from these changes and appointments, and pray that the blessings of heaven may rest abundantly upon the faithful Elders now in the field, that they may be instrumental in gathering many souls into the fold of Christ, and hasten the deliverance of those who are desirous of escaping from the tribulations rapidly coming upon the nations of the earth.

AMASA M. LYMAN,
CHARLES C. RICH,
GEO. Q. CANNON.

NOTICE.—Elder John Tobin, late from Great Salt Lake City, and who has been labouring in the Glasgow Conference, has been excommunicated from the Church of Jesus Christ of Latter-day Saints, for adulterous and other unchristian-like conduct.

AMASA M. LYMAN,
CHARLES C. RICH,
GEO. Q. CANNON.

CORRESPONDENCE.

AMERICA.

G. S. L. City, June 13, 1861.

Presidents Amasa M. Lyman and Chas. C. Rich.

Dear Brethren,—Your interesting and very welcome letter of April 15, 16, and 17 arrived during my absence on a trip to the southern settlements, and I improve the opportunity to reply by the first mail since my return. We were much pleased to learn of your welfare, of your good spirits, of your interest and diligence in the great cause in which we are engaged, and of the prosperity of that cause in your extensive and important field of labour.

Home affairs moving along quietly, and my sense of duty and my feelings inclining in that direction, on the 15th of May I started on a tour through our southern settlements, President D. H. Wells, my sons Joseph A., Brigham, John W., and Heber, and a goodly number of brethren accompanying me. We travelled by the customary route to Cedar City. From there we journeyed to Fort Clara by way of the Mountain Meadows, and returned to Cedar by way of Tonaquint, Washington, Toker, (diverging at Toker to Pocketville and Grafton,) and Harmony. From Parowan we travelled by the new road across the mountains to Minersville, and reached home on the 8th instant, having been absent a few hours over 24 days. We were much pleased with the privilege of meeting our brethren, both in public and private, in their several settlements; and they expressed much gratification that we had been moved upon to visit them. During our journey I addressed the brethren in Lake City, and dedicated their new meetinghouse; also addressed the brethren in Springville, Payson, Nephi, Fillmore, Beaver, Parowan, Cedar, Pinto, Fort Clara, Tonaquint, Washington, Toker, Pocketville, Grafton, Harmony, and Minersville. President Wells, Elders W. Woodruff, G. A. Smith, and John Taylor, Bishops A. O. Smoot, E. D. Woolley, and John Sharp, and other Elders in the company also addressed the different congregations, all of which seemed to rejoice in the instructions given; and we trust those instructions

will prove of much benefit to the true welfare of all the honest-in-heart who heard them. The company highly enjoyed the trip, and returned much refreshed and invigorated for the renewed prosecution of home duties.

The settlements south of the Rim of the Basin are as yet small, but it is expected they will rapidly strengthen and increase as the demand for cotton increases under increased facilities for its manufacture. They can also furnish a large amount of fruit to settlements north of them, in exchange for wheat, &c.; also wine, olive oil, castor oil, indigo, molasses, and sugar,—a trade so mutually beneficial that we trust soon to see it expand more commensurately with the wants of the people.

While at Parowan I conversed with Bishop Warren in regard to his starting a cotton factory in that place, and I have also conversed with brother Ebenezer Hanks upon the same subject, proffering the use of the building lately occupied as a bucket factory. They both express a readiness to engage in the manufacture of cotton as speedily as circumstances will permit; and if they are energetic in the matter, they can soon begin to supply a goodly portion of that class of goods we have thus far been obliged to import. Quite a breadth is planted in cotton this year, and the planting will increase as facilities multiply for its profitable manufacture.

We visited the mines near Minersville, and at once saw that an abundance of lead, zinc, and antimony, and red, yellow, and white paint can be produced there, so soon as the proper skill and attention are devoted to those matters.

Upon our return home we found all well, with the exception that many, especially children, were somewhat afflicted with an influenza or cold, which however appears to be passing off without having proved fatal to any, so far as I have heard, except a few small children. During our absence, brother Isaac Chase and Elder W. Woodruff's father died.

On the 12th inst. I received by pony the following telegram:—

"Omaha, June 3.—57 waggons, 225 souls, started for Utah, 29th May; D. H. Cannon, Captain. 620 Saints arrived on the 2nd inst. with Milo Andrus.

J. GATES."

States news to the 7th inst. from St. Louis informs us that the war spirit is still prevalent between the North and South, though as yet no engagements of any special importance.

Prospects for an abundant harvest of fruit, wheat, and other rich products of the earth continue favourable; and with the people very generally there is, to all appearance, a constantly increasing spirit, zeal, and energy in seeking first the kingdom of our God and its righteousness.

It would have been gratifying to have selected a greater number of Elders for Foreign Missions last spring; but, as already advised, we were sending so large a number to Florence to aid the immigration across the Plains, that wisdom dictated the selection of a comparatively small number of Missionaries at that time. We doubt not the Elders abroad will, so far as consistent, make up in diligence what they lack in numbers, until the way opens for sending more labourers into the field.

Praying for the blessings of heaven to attend you, brother George Q., your fellow-labourers, and all the Saints in your Mission and throughout the world, I remain

Your brother in the Gospel,

BRIGHAM YOUNG.

SWISS AND ITALIAN MISSION.

Basle, June 12, 1861.

President Cannon,—There are a few scattered Saints, in various parts of the Missions, who are deprived of the privilege of meeting together, or receiving visits from the Priesthood. Since January, 1861, we have organized three new Branches in Switzerland, the greater part of the members having been baptized since that time.

The work in Italy, by report of Elder Rivoir, has been at a stand-still for a long time. In Germany our prospects are brightening; still we find it necessary to use a great deal of caution, and endeavour to counsel in wisdom, teaching the Saints to keep the laws of the land in which they dwell. Elders Ballif and

Gerber, from the Valley, are very efficient in moving from place to place among the Saints, comforting them and giving such instructions as are necessary for the spreading of the Gospel, and carrying out the instructions given us in our appointments.

We feel that the Church is in a more healthy condition at present than it has been for some time, although many of the Saints are entirely out of work, and know not what course to pursue to gain a livelihood.

By letter from Elder Muller in Germany, we learn that he has accomplished nothing in the way of preaching the Gospel, but has gone to work making nails. Elders Goss, Huber, and Looser, native Elders, are doing exceedingly well in the ministry.

Although persecution still rages, and occasionally an Elder gets attacked in the street, knocked down, pounded, and his hairs pulled out, yet our lives are spared and the Lord has blessed us; for which we feel truly thankful.

With many prayers for your prosperity, and the prosperity of all who labour for the kingdom of God,

Yours faithfully,

John L. SMITH,

AUSTRALIA.

Hinton, April 23, 1861.

President George Q. Cannon.

My dear Brother,—I embrace this present opportunity of addressing you, to let you know that I am still in existence in this far-off corner, and that, amid the trials and troubles of life, I am still endeavouring to tread the narrow path.

From Adelaide, South Australia, I continue to receive, every Quarterly Conference, a very good report. They do not increase in numbers, but they are doing the best they can, and, although poor, are living their religion, and would gladly gather home if they had the means. They number, in that Conference, 29. The Hunter River Conference, when I wrote last (in September), numbered 26; since which time I have baptized six; so that we have now 32. But, my dear brother, this is a dark corner; and I believe that it will not be until after the people of these lands shall have been visited by the

judgments of the Almighty, that they will ever be prevailed upon to obey the Gospel.

I am doing the best I can to keep the work alive in this quarter. We have meetings in Hinton every second Sunday, in the afternoon, where we in general get more or less of the people to attend; in the morning, at Morpeth; every fourth Sunday at the Paterson; and every fourth Sunday at Rosebank, where I reside; and I must acknowledge the fact that, although I cannot get many of the people to attend the meetings, yet they all treat me and my family with kindness and great respect.

I will now, my dear brother, conclude this epistle by asking God to ever bless you and those connected with you in the Presidency, with wisdom and knowledge, so that you may be enabled to counsel and instruct all committed to your watchcare,—with a desire also that you will pray for my welfare and enlightenment in all matters devolving upon me, so that I may be enabled to perform the duties required of me, even better than I have hitherto done.

THOMAS FORD.

ENGLAND.

NORWICH DISTRICT.

Hemel-Hempstead, Bedfordshire,
July 14, 1861.

President Cannon.

Dear Brother,—Since my last to you, I have been travelling through the Norwich Conference, and have visited all the Branches, although many are very isolated from the main body. I am happy to say that the Spirit of our God is with them, and they are continually striving to apply the Gospel to their daily life; and it is a great gratification to us to know that the Saints in these smaller Branches are on the improve, as well as the larger ones.

On Saturday, the 29th ult., Presidents Lyman and Rich arrived in Norwich, and on Sunday the 3rd held Conference, of which you have a brief report. It was a day long to be remembered by the Saints in the Norwich Conference.

On July 2nd the Presidency and myself rode twenty-five miles to the small town of Lowestoft, pleasantly

situated on the sea coast. We hired the Town Hall, and the news spread all over the town that two of the Twelve would preach, and at 8 p.m. the large and splendid hall was filled to excess. We had over 500 strangers, besides a goodly number of Saints. All enjoyed themselves.

On Sunday, the 7th, we held a Conference in Bedford. A large number of the Saints were present, and I am sure that they enjoyed themselves under the teachings of the Presidency. Much of the Spirit and power of God was manifest throughout the day, and all felt the influence and power of the Gospel. All returned to their homes feeling that it was the best Conference they had attended for many years.

On Wednesday, the 10th, the Presidency held a meeting in the town of Luton. It was well attended, and gave satisfaction to all.

We have been preaching out-doors for the last two months, and I am happy to say with good effect; and we feel that in the places where we do not see the fruits of our labours we are casting our bread upon the waters, to be seen after many days.

On the 11th inst. the Presidency bid us adieu, and took train for London.

To-day I have word from the Travelling Elders in this and the Norwich Conference. All breathe a good spirit of energy and life, and they talk of baptizing a number soon. I am happy to say that all the Priesthood throughout the entire District are united, and endeavour to second all our efforts to roll on the work of God.

The spirit of emigration is everywhere manifest throughout the District, and many look forward to the spring of 1862 with fond anticipations that they will have the happy privilege of bidding adieu to their native land and the graves of their ancestors, to fulfil the great command of Heaven to come out of Babylon, that they may not partake of her sins and receive not of her plagues. From present appearances, we shall, in the spring of 1862, more than double our last spring's emigration.

Ever praying God to bless you in your Presidency, I am yours in the truth,

ELIAS H. BLACKBURN.